1: Leitner L-3 (1866-93) 1693? AV3 Dard AV3
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little stones of any shape—the longest and oval ones being preferred—are used. There is one kind of stone especially which is much used for that purpose; it is called "Balósh Batt," which is found in Hanza, Nagyr, Skardo, and near the "Demídeldèn" hill already noticed, at a village called Pareshinghi near Astor. It is a very soft stone and large cooking utensils are cut out from it, whence the name, "Balósh" Kettle, "Batt" stone, "Balósh Batt." The stone is cut out with a chisel and hammer; the former is called "Gútt" in Astori and "Gukk" in Gilgiti;" the hammer "toá" and "Totshúng" and in Gilgiti "sam-denn." The gunpowder is manufactured by the people themselves.*

The people also play at backgammon, [called in Astóri "Patshis," and "TAKK" in Gilgiti,] with dice [called in Astóri and also in Gilgiti "dall."]

Fighting with iron wristbands is confined to Chilasi women who bring them over their fists which they are said to use with effect.

The people are also fond of wrestling, of butting each other whilst hopping, etc.*

To play the Jew's harp is considered meritorious as King David played it. All other music good Mussulmans are bid to avoid.

The "Sitara" [the Eastern Guitar] used to be much played in Yassen, the people of which country as well as the people of Hunza and Nagyr excel in dancing, singing and playing. After them come the Gilgitis, then the Astoris, Chilasis, Baltis, etc. The people of Nagyr are a comparatively mild race. They carry on goldwashing which is constantly interrupted by kidnapping parties from the opposite Hanza.

* "Powder" is called "Jebati" in Astóri and in Gilgiti "Bilen," and is, in both dialects, also the word used for medicinal powder. It is made of Sulphur, Saltpetre and coal. Sulphur = dantzil. Saltpetre = Shór in Astori, and Shorá in Ghilgiti. Coal = Kári. The general proportion of the composition is, as my informant put it, after dividing the whole into six and a half parts to give 5 of Saltpetre, 1 of coal, and ½ of Sulphur. Some put less coal in, but it is generally believed that more than the above proportion of Sulphur would make the powder too explosive.

1: Leitner L-3 (1866-93) 1893? AV3 Dard AV3

yono=winter.] The snow is now becoming a little softer and out-of-door life is more possible The festivities are kept up for twelve days. Visits take place and man and wife are invited out to dinner during that period. Formerly when the Shins had a Raja or Nawab of their own, it used to be the custom for women to dance during those twelve days. Now the advent of the Sepoys and the ridiculous pseudo-morality of the Kashmir rule have introduced a kind of Pardah and the chaste Shin women do not like to expose themselves to the strangers. Then there is the Nauróz, which is celebrated for three, and sometimes for six, days.

There are now five great holidays in the year:

The I'd of Ramazân.
The Shinó-Náo.
The Nauróz.
Kurbani I'd.
The Kùy Náo,* } Astóri.
Dúmnikú, } Gilgiti.

On the last-named holiday the game of Polo is played, good clothes are put on, and men and women amuse themselves at public meetings.

The Shin people are very patriotic. Since the Maharaja's rule many of their old customs have died out, and the separation of the sexes is becoming greater. Their great national festival I have already described under the head of "Historical Legend of Gilgit" (pages 14 to 16).

G. THE RELIGIOUS IDEAS OF THE DARDS.

If the Dards—the races living between the Hindu-Kush and Kaghán—have preserved many Aryan customs and traditions, it is partly because they have lived in almost perfect seclusion from other Muhammadans. In Chilás, where the Sunni form of that faith prevails, there is little to relieve the austerity of that creed. The rest of the Muhammadan Dards are Shiahs, and that belief is more elastic and seems to be more suited to a quick-witted race, than the orthodox form of Islam. Sunniism, however, is

* Is celebrated in Autumn when the fruit and corn have become ripe. For a detailed account of this and other festivals see "Hunza-Nagyr Handbook," and Parts II. and III. of the "Languages and Races of Dardistan."

1: Leitner L-3 (1866-93) 1893? AV3 Dard AV3

178 advancing in Dardistan and will, no doubt, sweep away
779 many of the existing traditions. The progress, too, of the
[797] present invasion by Kashmir, which, although governed by Hindus, is chiefly Sunni, will familiarize the Dards with the notions of orthodox Muhammadans and will tend to substitute a monotonous worship for a multiform superstition. I have already noticed that, in spite of the exclusiveness of Hinduism, attempts are made by the Maharaja of Kashmir to gather into the fold those races and creeds which, merely because they are not Muhammadan, are
000 induced by him to consider themselves Hindu. For instance, the Siah Posh Kafirs, whom I venture also to consider Dards, have an ancient form of nature-worship which is being encroached upon by Hindu myths, not because they are altogether congenial but because they constitute the religion of the enemies of Muhammadans, their own bitter foes who kidnap the pretty Kafir girls and to kill whom establishes a claim among Kafirs to consideration. In the same way there is a revival of Hinduism in the Buddhist countries of Ladak and Zanskar, which belong to Kashmir, and ideas of caste are welcomed where a few years ago they were unknown. As no one can become a Hindu, but any one can become a Muhammadan, Hinduism is at a natural disadvantage in its contact with an advancing creed and, therefore, there is the more reason why zealous Hindus should seek to strengthen themselves by amalgamation with other idolatrous creeds. To return to the
779 Mussulman Dards, it will be easy to perceive by a reference to my ethnographical vocabulary what notions are Muhammadan and what traces there remain of a more ancient belief. The "world of Gods" is not the mere اخرة which their professed religion teaches, nor is the "serpent world" a Muhammadan term for our present existence. Of course, their Maulvis may read "religious lessons" and talk to them of Paradise and Hell, but it is from a more ancient source that they derive a kindly sympathy with the evil spirits "Yatsh;" credit them with good actions, describe their worship of the sun and moon, and fill the interior of

1: Leitner L-3 (1866-93) 1893? AV3 Dard AV3

mountains with their palaces and songs. Again, it is not Islam that tells them of the regeneration of their country by fairies—that places these lovely beings on the top of the Himalayas and makes them visit, and ally themselves to, mankind. The fairies too are not all good, as the Yatsh are not all bad. They destroy the man who seeks to surprise their secrets, although, perhaps, they condone the offence by making him live for ever after in fairy-land. Indeed, the more we look into the national life of the Dards the less do we find it tinctured by Muhammadan distaste of compromise. Outwardly their customs may conform to that ceremonial, but when they make death an opportunity for jokes and amusement we cannot refuse attention to the circumstance by merely explaining it away on the ground that they are savages. I have noticed the prevalence of caste among them, how proud they are of their Shîn descent, how little (with the exception of the more devout Chilâsis) they draw upon Scripture for their personal names, how they honour women and how they like the dog, an animal deemed unclean by other Muhammadans. The Dards had no hesitation in eating with me, but I should not be surprised to hear that they did not do so when Mr. Hayward visited them, for the Hinduized Mussulman servants that one takes on tours might have availed themselves of their supposed superior knowledge of the faith to inform the natives that they were making an improper concession to an infidel. A good many Dards, however, have the impression that the English are Mussulmans—a belief that would not deter them from killing or robbing a European traveller in some districts, if he had anything "worth taking." Gouhar-Amán [called "Gôrmán" by the people] of Yasin used to say that as the Koran, the word of God, was sold, there could be no objection to sell an expounder of the word of God, a Mulla, who unfortunately fell into his hands. I did not meet any real Shîn who was a Mulla,* but I have no doubt that, especially in

* I have already related that a foreign Mulla had found his way to Gilgit, and that the people, desirous that so holy a man should not leave

1: Leitner L-3 (1866-93) 1893? AV3 Dard AV3

Hunza, they are using the services of Mullas in order to give a religious sanction to their predatory excursions. I have said that the Dards were generally Shiahs—perhaps I ought not to include the Shiah Hunzas among Dards as they speak a non-Aryan language unlike any other that I know*—and as a rule the Shiahs are preyed upon by Sunnis. Shiah children are kidnapped by Sunnis as an act both religious and profitable. Shiahs have to go through the markets of Bokhara denying their religion, for which deception, by the way, they have the sanction of their own priests.† Can we, therefore, wonder that the Muláí Hunzas make the best of both worlds by preferring to kidnap Sunnis to their own co-religionists? A very curious fact is the attachment of Shiahs to their distant priesthood. We know how the Indian Shiahs look to Persia; how all expect the advent of their Messiah, the Imám Mahdi; how the appointment of Kazis (civil functionaries) is made through the Mujtehid [a kind of high priest] and is ratified by the ruling power, rather than emanate direct from the secular authorities, as is the case with Sunnis. The well-known Sayad residing at Bombay, Agha Khan, has adherents even in Dardistan, and any command that may reach them from him [generally a demand for money] is obeyed implicitly. Indeed, throughout India and Central Asia there are men, some of whom lead an apparently obscure life, whose importance for good or evil should not be underrated by the authorities. [See my "Hunza and Nagyr Handbook, 1893."]

What we know about the religion of the Siah-Posh

them and solicitous about the reputation that their country had no shrine, killed him in order to have some place for pilgrimage. Similar stories are, however, also told about shrines in Afghanistan. My Sazini speaks of shrines in Nagyr, Chilâs and Yasin, and says that in Sunni Chilâs there are many Mullahs belonging to all the castes—two of the most eminent being Kramins of Shatiál, about 8 miles from Sazin. About Castes, *vide* page 62.

* I refer to the Khajuná, or Burishki, a language also spoken in Nagyr and a part of Yasin, whose inhabitants are Dards.

† I refer to the practice of "Taqqiah." In the interior of Kabul Hazara, on the contrary, I have been told that Pathan Sunni merchants have to pretend to be Shiahs, in order to escape being murdered.

1: Leitner L-3 (1866-93) 1893? AV3 Dard AV3

KOHISTANI.

1. To-morrow night to Lahore I will go.
Douche rate Lahore bajanwa.
2. Thou silent be.
Tohe chut guda.
3. Prepare, ye young men.
Jubti masha.

PUSHTO THE AFGHAN LANGUAGE). 197

1. To-morrow night to Lahore I will go.
Sabe shapa ba Lahore shazam.
2. Thou silent be.
Tah chup shai.
3. Prepared be, O young men.
Saubhal she salmú.

There is a song very current in Kohistan which begins,— 539
Palas kulal mariga, Patane jirga hotiga, Johle johal madado propár asdli = "In Palas a potter was killed, in Patan the jirga (or tribal assembly) sat."
"The corrupted (Jirga of Malaks) took a bribe, and retaliation was ignored." The Afghans are called Pathans.

Religion.—They have been converted to Islám since four or five generations, and they have forsaken their old religion so completely that no tinge of it now remains; and when a Kohistani is told that they are "nau-Muslims," that is, "new Muhammadans," he becomes angry. 779

Muslim learning, and the building of mosques have become common in Kohistan, and now we find twenty or thirty learned mullas in every considerable town, besides hundreds of students, studying in mosques. 793

Dress.—Their national dress consists of a woollen hat, brimmed like that of Europeans, and a loose woollen tunic having a long جاکی along the right breast, so that one can easily get out the right hand to wield one's arms in a fight. Their trousers are also made of wool and are very tight. In the summer they wear a kind of leathern shoes borrowed from the Afghans, but in the winter they wear a kind of boots made of grass (the straw of rice) reaching to the knees. They call it "pájola." 291 [177]

Till very lately their only arms were a small "khanjar" (dagger), bows and arrows; but they have borrowed the use of guns and long swords from the Afghans. 411 177

The dress of their women consists of a loose woollen head-dress with silken fringes, a woollen tunic and blue or black trousers of cotton cloth, which they call "*shakara.*" Generally their women work with their husbands in the corn-fields, and do not live confined to their houses. 291

Government.—They have no chiefs like the Afghans, but influential Malaks lead them to battle, who are paid no tribute, salary, etc. 701

When an enemy enters their country they whistle so sharply that the sound is heard for miles; then the whole tribe assembles in one place for the defence of their country, with their respective Malaks at their heads. [202]

Mode of Living, and other Social Customs.—In winter they live in the valleys, in houses made of wood and stones; but in summer they leave their houses in the valleys for those on the peaks of mountains, and the mass of the population spends the summer in the cooler region; but those who cultivate the land live the whole day in the valley, and when night comes go up to their houses on the heights. Their food is the bread of wheat, and milk furnished by their herds of cattle (gaómesh, cows, goats, and sheep), which is their sole property. There are no regular Bazárs even 342 221 262 422 000

1: Leitner L-3 (1866-93) 1893? AV3 Dard AV3 Kandiá

for many years a slave in Chilás, as Ahmad Shah reports). The Gabriális were converted to Muhammadanism by a saint named *Bâbâji*, whose shrine is in Gabriál, and is one of the most frequented places by pilgrims. The Gabriális say that this saint lived six or seven generations ago. Mir Abdulla (who is really of Afghanistan, but now lives in Gabriál,) says that the Gabriális were converted to Islám about 150 years ago. Lately, this religion has made great progress among the people of Kandiá generally. Every little village has a mosque, and in most of the towns there are numerous mosques with schools attached to them, which are generally crowded by students from every caste. In Gabriál, the Mullahs or priests are, for the most part, of the Shîn caste, but men of every caste are zealous in giving education to their sons. Their education is limited to Muhammadan law (of the Hanifite school), and Arabian logic and philosophy. Very little attention is paid to Arabic or Persian general literature and caligraphy, that great Oriental art; so little, indeed, that Harifullah and Mir Abdulla, who are scholars of a very high standard, are wholly ignorant of any of the caligraphic forms, and their handwriting is scarcely better than that of the lowest primary class boys in the schools of the Punjab.

The most accomplished scholar in Kandiá is the high priest and chief of Patan, named Hazrat Ali, who is a Shîn.

The people generally are peaceful, and have a fair complexion and erect bearing. Their social and moral status has lately been raised very high. Robbery and adultery are almost unknown, and the usual punishment for these crimes is death. Divorce is seldom practised; polygamy is not rare among the rich men (wadán), but is seldom found among the common people.

GOVERNMENT.—Every village or town is governed by a Council of elders, chosen from among every tribe or "taifa." The most influential man among these elders for the time being is considered as the chief of the Council. These elders are either Shîns or Yashkun. No Kamîn can be elected an elder, though he may become a Mullá, but a Mulla-kamîn also cannot be admitted to the Council.

The reigning Council of Gabriál consists of 12 persons, of whom 9 are Shins and 3 Yashkuns. Patshé Khân is the present chief of the Council. The post of Chief of the Council is not hereditary, but the wisest and the most influential of the elders is elected to that post. Justice is administered by the Mullahs without the interference of the Council, whose operation is limited to inter-tribal feuds.

CUSTOMS AND MANNERS.—Hockey on horseback, which is called "lughât" in Gabriál, is played on holidays; and the place where they meet for the sport is called "lughât-kárin-jha."

Guns are called "nâli" in Gabriál, and are manufactured in the town by blacksmiths.

Dancing is not practised generally, as in the other Shin countries. Only "Doms" dance and sing, as this is their profession; they play on the "surúi" (pipe), rabáb (harp), and shaṇdo (drum).

The "purdá" system, or "veiling" women, is prevalent among the gentry, but it is only lately that the system was introduced into this country.

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APPENDIX VI.

A ROUGH ACCOUNT, COLLECTED IN 1886, OF ITINERARIES IN THE "NEUTRAL ZONE" BETWEEN CENTRAL ASIA AND INDIA. By RAJA KHUSHWAQTIA AND Dr. G. W. LEITNER.

ROUTE I.

361 FROM GILGIT TO KABUL, viâ Dareyl, Tangir, Kandiá, Ujù, Torwál, Swat, Dir, Maidán, Jandûl, Bajaur, Muravarri, Pashàt, Kunèr, Jelalabad, Kabul.

GILGIT TO SHERKILA, 9 katsha (rough) kôs * (1½ miles), ruled by Isa Bahadur's son, Raja Akbar Khan, under Kashmîr, a faithful ally, contains 70 zemindars' (peasants') houses on the Yasin river.

SHERKILA TO PATÀRI (is uninhabited), over a ridge Pîr (17 katsha kôs) called Batrèt, which is a plateau on which the Dareylis graze their flocks in the spring.

487 PATÀRI TO YATSHÖT (12 katsha kôs), road stony and jungly. Yat-
361 shöt is a village of Dareyl of one hundred houses, occupied by zemindars who have cattle, sheep, goats, and *buffaloes* (which are not found in [241] Badakhshan). The ground produces much white maize (from which [579] bread is made), wheat, barley, grapes growing to a gigantic size, nuts, etc. There is excellent water, but it is very cold. The people are Sunnis, and [97] speak Shiná (the dialect of Chilás). [The Shins appear to have been a Hindu tribe expelled from Kashmir territory and converted to a sort of [784] Muhammadanism, both Shiah and Sunni. They are the highest caste in Dardistan; but, instead of the Brahminical veneration for the cow, they abhor everything connected with it—its flesh and milk—and only touch its [771] calf at the end of a prong.] Yatshöt has two mosques, and Mullas who understand Arabic well. The Dareylis are very religious, and attentive to their ceremonial practices. The streamlet of Dareyl runs past it.

YATSHÖT TO MANIKÁL, 3 katsha kôs, a plain easy march through a prairie. Manikál has two forts, one of which has about 500 houses, and is called Dòrkans; and the other, Manikál proper, which has 300 houses and an old Mosque. Manikál is surrounded by forests. When the Kashmîr troops reached Manikál, the Dareylis, after fighting, burned down their old fort rather than surrender. There are many Mullas and disciples there, some coming from Peshawar, Swat, etc.

MANIKÁL TO SAMANGÁL, 3 katsha kôs, over an inhabited plain. The fort contains 800 houses. A great elder (Djashtero) called Kalashmîr resides there, whom all the Dareylis respect and follow, although there are many other Djashteros, like Muqaddams (elders, mayors), in Kashmir villages. He is wise and rich, possessing, perhaps, in addition to cattle,

[804] * A kôs is a measurement of distance varying from 1 to 2½ miles, and often depending on the speaker's impression due to hardships encountered or to other causes. "Katsha" and "pakka," for "rough, unfinished," and "thorough" respectively, are terms well known to Anglo-Indians. "Katsha" and "pakka" are generally spelt "kucha" and "pucka."

Though their traditions as a separate race have long passed away, the Shins still look on themselves as the aristocracy of the country, and claim to be of a more honourable caste than others, without being able to show any foundation for this claim. A Shin considers it a disgrace to have to carry a load, and regards hunting and agriculture as the only honourable pursuits for a man. They are strictly confined to the Indus Valley and its affluents. D 186 D 554

The Shins who are found in Baltistan do not, however, arrogate to themselves any superiority over their Tartar neighbours. On the contrary, the position they occupy towards the Tartars is similar to that of the Yeshkuns in Gilgit towards themselves. They are called by the Tartars, contemptuously, "Brokpas," or highlanders, from their cultivating the highest—that is, the least fertile—ground. The Baltis habitually mention this fact when speaking of the Brokpas or Dards of the Iskardo district, but do not try to account for it. B 564

This, together with the difference of estimation in which the Shins are held in Gilgit and Iskardo, gives a valuable clue to changes which have taken place among the different races. It is evident that in Baltistan the Tartars, and not the Brokpas, are the last-comers. D 174

As already mentioned, the part of the Indus Valley from below Gor to the Afghan limits near Ghorband is called Shinkari, and it is in the lower part of this that the purest Shin community is now probably to be found; but the name of Shinkari, which still exists in Pukli, where the population is now entirely Afghan, perhaps indicates that the original home of the Shins was in that valley.

The most remarkable peculiarity of the Shins is their feeling with regard to the cow, to which Mr. Drew has already directed attention. In spite of their conversion to Mahommedanism, the feeling is still maintained in Nager, Gilgit, Astor, and the Indus Valley above Boonji. In the Indus Valley below Astor the feeling has died out, but in the places mentioned, orthodox Shins will not eat beef, drink cow's milk, or touch a vessel containing it A sucking calf, or any portion of a dead animal, is especially unclean, so that purification is necessary if even the garments should chance to touch them. It is not uncommon for a Shin to make over his cow and calf to a Yeshkun neighbour, to be restored to him when the calf is weaned. Shins also regard the domestic fowl as unclean, and in districts chiefly inhabited by them not a single fowl is to be seen. D 262 783 [779] D [235]

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563 will no doubt before long be eliminated. Greatly as they dislike the Afghans, their hostility seldom rises to active opposition, their usual attitude being one of passive resistance. The Afghan, on his part, penetrates fearlessly into the Kohistan for purposes of trade, disregarding black looks and cold welcome so long as he can discern a profit to be made. Many of the villages have Pushtoo as well as local names.
241 The Torwal country is rich and fertile, yielding below Chodgram two crops of great abundance yearly. This would show that the elevation of Chodgram is about 7,000 feet. The
233 people own enormous flocks of sheep, goats, and cattle, yielding great quantities of butter, much of which finds its way into the Peshawur market by the hands of Afghan traders. Iron also is found in Torwal.

• 779 The Torwalik have been too long converted to Islam and exposed to the preaching of Swat Moollahs to have retained
535 any customs connected with other religions. Like most of the other Dard tribes, they have retained their national dances.

162 Bushkar is the name given to the community which inhabit the upper part of the Punjkorah Valley, whence they
361 have overflowed into the upper part of the Swat Valley,
101 and occupied the three large villages of Otrote, Ushoo, and Kalam. They live on good terms with their Torwal neighbours, and number altogether from 12,000 to 15,000 souls. Their principal villages are Tull and Kalkot in the Punjkorah
511 Valley, containing respectively 1,500 families. They are the most degraded of all the Dard tribes, and, in spite of a fertile soil and abundant flocks and herds, live in great squalor.
578 Amongst themselves they are exceedingly quarrelsome, and are adepts in the use of the sling, by means of which they hurl
651 stones with great force and precision. Exposed as they are to raids from every side, they seem unable to offer any resistance; and, notwithstanding a payment of yearly tribute, they are subjected to frequent attacks for the sake of wringing additional payments from them. The three villages in the Swat Valley pay tribute to Yassin, and the three northernmost villages in the Punjkorah Valley pay a double tribute to Yassin and Chitral. Birkot, Biar, and Rashkot pay a double tribute to Chitral and Dir, and the five Bushkar villages below Rashkot pay tribute solely to Dir. Rashkot is better
563 known under its Pushtoo name of Patrak. There is also
197 a large Goojur population, which pays tribute to Dir. In recent years a considerable migration of Kho has taken place

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CHAPTER VIII.

FESTIVALS.

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IN spite of the general conversion of the tribes to Mahommedanism, ancient semi-religious festivals, mostly connected with agriculture, are still observed by them more or less in accordance with ancient customs. About Gilgit, where Mahommedan ways of thought have as yet only penetrated skin-deep, the festivals are still observed with little less ceremony than formerly, and are called "Shiné baradesi," or "Great days of the Shins," which would appear to show that they are mainly of Shin introduction. The dates of the festivals connected with ploughing, sowing, and reaping, differ slightly according to the proper seasons for those operations in different places.

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The first festival is that of *Nás*, at the time of the winter solstice in celebration of the beginning of the new year, which, according to ancient computation, commenced then. The name *Nás* means "fattening," and alludes to the slaughtering of cattle which takes place. The first day is one of work, and is devoted in every household to dressing and storing the carcases of bullocks, sheep, and goats slaughtered a few days previously. This is done by drying them in a particular way, so that they remain fit for food for several months. This is necessary because the pastures have become covered with snow, and only sufficient fodder is stored to keep a few animals alive through the winter.[1] The next morning, two hours before day-light, the *Taiwi*[2] celebration takes place. Bonfires are lighted, and everybody flocks to the Shawaran, torch in hand. The drums sound summoning all laggards, and as the first streaks of day-light appear, the torches are thrown in the direction of Gilgit, or in that place are scattered about at pleasure. Singing, dancing, and polo go on through the day, and are continued at intervals daily for a whole month.

[1] A similar process of storing meat is practised in Cabul.

[2] *Taiwi* is the name given to a bundle of strips of wood bound together and used as a torch.

1: Drew G-3 (1862-1872) 1875 AVI Kashmir
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The Yashkun without any Shia are found in more distant places, 664
in the upper parts of the valleys of the Indus tributaries, namely in Nagar, Hunza, Ishkoman, Yasin, and Chitral.

MUHAMMADANISM AMONG THE DARDS.

The Dards are now (with the exception that will be noted 779
farther on) Muhammadan.* Formerly they had some kind of idolatry of which we know not much, nor do we know at what period they were converted to Islam. At the time the Sikhs annexed Gilgit and Astor the people of those places were in some respects but very weak Muhammadans; it so happened that the Sikh commander, Nathu Shah by name, was a Muhammadan and a Syed; he acquired over these Dards a great influence, and he exerted it to make "good Muhammadans" of them, to get them to attend more carefully to the forms of their religion. It is a 764
fact that before Nathu Shah came (say in 1842) the Astor people used to burn their dead, and not bury them as Muhammadans should. A curious remnant of the custom still remains there—when they bury they light a fire by the grave; it is true they will now tell you that they light the fire to keep off jackals; this may be in some sense true, that is to say they could hardly reconcile themselves to leaving the body in its grave undestroyed, so they lit the fire as they had been used to, and this satisfied them in giving some security as against the beasts of prey and at the same time making a link with the past.

But it is not enough to say that these Dards are Muham- 795
madan; they are divided into three separate Muhammadan sects —Sunt, Shia, and Molai.

Sunt and Shia require no description, as the division exists in almost every part of the Muhammadan world. The Molai sect corresponds very nearly, or it may be exactly, with that sect called Nur Bakhsh which we found in Baltistan (see Chapter XVI.), which was a modification of the Shia. The name must have its

* This must be taken without prejudice to the question of the relationship of the Kafirs to the Dards. It is true at all events of those who have as yet been definitely classed as Dards.

1: Drew G-8 (1862-1872) 1875 AV1 Kashmir
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origin from the Arabic *Mumin*, God, they thus calling themselves "the Godly." In matters of prayer and fasting they follow the Sunni ways, but in creed (as regards the proper succession of Muhammad's successors to the Khalifat) they are Shias.

The Moláis and Shias will drink wine, the Sunis will not. Of the different castes it would seem that the people of each may belong to any of the three religious sects; the religious differences do not depend on the caste, but are more geographical; this is illustrated by the table given in Chapter XX.

BUDDHIST DARDS.

I have now to record some facts as to an outlying portion of the Dárd race, which are of peculiar interest. In that narrow part of the Indus Valley which was described under the heading of "Central Ladákh" (Chapter XIII.), are some villages inhabited by Dárds who follow the Buddhist faith; who, though remnants left by a wave of immigration from the direction of Gilgit, have so far amalgamated with the Bhots that they obey the Lámás as spiritual leaders.

Muhammadan Dárds, whose locality is denoted on the map either as outlying or outstretching portions of the main area occupied by the Dárd race, reach up close to these Buddhist Dárds, but the villages of each are distinct. The following places —villages and hamlets—are inhabited by the Buddhist Dárds: Grugurdo, Sanácha, Urdus, Darchik, Garkon, Dáh, Phindár, Balden, Hanú, Lower and Upper.[A]

That they did come from the direction of Gilgit they have a tradition, and many circumstances of language and manners show that in spite of their being Buddhists in religion they are one in origin with those Dárds we have been describing. But I think they belong to an earlier immigration; probably a small number reached their present seat and settled there, separated from the main mass of their tribe-brethren, at a time before the Dárds were converted to Muhammadanism, so that the transition from their ancient faith to Buddhism was not difficult. At that time the neighbouring Baltis also may still have been Buddhists. Later,

[A] [See Category III, End Map E — Ansal]

1; Drew G-3 (1862-1872) 1875 AVI Kashmir
Dard AV3

when the Dárds had become Muhammadan, they spread again in this direction, and the newer comers have joined on with, or become next-door neighbours to, the earlier migrants. 779 174

The Race Map shows the area of these Buddhist Dárds under the same colour as all the rest of that race, while the Faith Map shows it under the same colour as the Ladákhís who are Buddhists. The Language Map shows a division of even this small area, for while in the greater number of villages above enumerated a truly Dárd language is spoken, in the Hanú side-valley the people have lost their original language, and speak only the Tibetan Ladákhí; in the Language Map, therefore, that valley is coloured with the rest of the country where the Tibetan tongue is spoken, while the other villages are classed as Dárd-speaking.[2]

These Buddhist Dárds have little or no trace of Tibetan in their faces; the two races have not mixed, or not much mixed; their face is Aryan, but not a fine stamp of Aryan; their noses are small, though often slightly hooked, their chin narrow.* In stature they are taller than the average Ladákhí, but they are not such fine men as the Dárds of Drás, Astor, or Gilgit. They wear the pigtail as the Ladákhís do, and their dress is the same as theirs, including the drooping cap figured at p. 240. 142 302, 291

They are a dreadfully dirty people, far more so than any other tribe I have ever met with; their faces are blotched with black dirt, which they never think of removing. As a means of purifying, instead of washing, they burn twigs of pencil-cedar, and let the smoke and the scent from it come over them and inside their clothes; they do this before eating, not perhaps generally but on feast-days, and at other times when they think purification to be necessary. Their women, who are not shy of being seen, surpass even the men in dirtiness, and altogether are the most miserable of objects. 515 783

I could not hear that there was any distinction of castes among them[1]; indeed what I heard made me think there was not. One 564

* Among the Muhammadan Dárds also, as in the upper part of the Hárpo Valley in Roráh, I have found this narrow-chinned, low-Aryan, form of face. It may after all be due to an admixture of blood, in this case with the Baltís.

1 [i.e. the Buddhist Dards. — ANALYST]
2 [See chapter III, End Map 2. — Analyst]

duck, and quail, pass up and down in the autumn and spring. Below the forest, on the lower and more barren hills, numerous flocks of wild sheep (*Ovis vignei* and *O. nahura*) are met with.

The climate is healthy and dry. At Gilgit itself it is never very cold, and snow seldom lies for more than a few hours. In the summer it is hot owing to the radiation from the rocky mountains, but it is cool compared with the climate of Northern India. The rainfall is very light.

The remains of ancient stone buildings and Buddhist carvings suggest that Gilgit was once the seat of a Buddhist or Hindu dynasty, while traces of abandoned cultivation point to the fact that the population in early times was far larger than it is at present. For many centuries the inhabitants of Gilgit have been Muhammadans, and nothing definite is now known of their Hindu predecessors. Tradition relates that the last of the Hindu Rās, Sri Badat, known as Adam-Khor, the 'man-eater,' was killed by a Muhammadan adventurer, who founded a new dynasty known as Trakhane. Sri Badat's rule is said to have extended to Chitrāl, and the introduction of Islām seems to have split up the kingdom into a number of small states carrying on a fratricidal warfare and incessant slave-raiding. The Trakhane dynasty is now extinct, though it is claimed that the present titular Rā of Gilgit has a slight strain of Trakhane blood. In the early part of the nineteenth century we find Yāsin giving a Rā to Gilgit. He was killed by the ruler of Punial, who in turn was killed by Tair Shāh, chief of Nagar. Tair Shāh was succeeded by his son, who was killed by Gauhar Aman, ruler of Yāsin. For the subsequent history of Gilgit, see Kashmīr. The history of Astor, or, as the Dogrās call it, Hasora, is intimately connected with that of Skārdu. More than 300 years ago Ghāzi Mukhpon, a Persian adventurer, is said to have married a princess of the Skārdu reigning family. The four sons born of this union became Rās of Skārdu, Astor, Rondu, and Kharmang respectively, and from them are descended the families of the present chiefs of those places. The independence of Astor ceased at the Dogrā conquest. The present titular Rā of Astor is the lineal descendant of Ghāzi Mukhpon. [illegible] peace to the people, but it will be long before the country recovers entirely from the desolating slave-raids of Chilās.

The Wazārat contains 264 villages, and the population, according to the Census of 1901, is 60,885. The pressure on the cultivated area is great, the density being 1,095 persons per square mile. The people of Astor and Gilgit would be